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our pupils. After we have thus strengthened the faculties of the student, we should call attention to the ways in which the ideals that have determined economic thought came to exist and how ideals should be limited and controlled. I have the same conception of morals and ethics. Give us morals and ethics, and after this has been done, put them into relation.

As to the use of the word confiscation, I am very sorry that I conveyed any idea of condemnation. I did not mean in any way to imply that confiscation was wrong; I meant only to imply that it was wrong to discuss the subject in the particular way that was described.

Morning Session, December 30.

ECONOMIC ASPECTS OF TECHNICAL EDUCATION.

The discussion of technical education was opened by President Walker, who presented a view of the subject that he called the South Kensington view; that, namely, which contemplates technical education as qualifying the producer the better to meet existing demands for the creation of wealth according to the present tastes and desires of the people. As this view is familiar, and the arguments and illustrations pertinent to it are to be found elsewhere, President Walker has deemed an abstract unnecessary.

Discussion.

Professor Patten: It is only recently that attention has been directed to consumption as a part of political economy. The older writers disregarded it.

In the beginning, if one wished to inquire what were the causes of poverty and crime and suffering, the first and most natural answer was that a tax was the cause of the trouble,—that what the people produced was taken away from them. But when the tax gatherer was done away with in a measure, still misery and crime and poverty remained, and people necessarily sought for some new answer to the same problem. The next thought was that all our troubles came from the way in which our government oppressed us and kept us from doing that which we would, and, as a consequence, for a long time that thought was worked out in society, and our statesmen tried to give each one that equality and liberty which were necessary to development; but this did not give the results that were wanted. So we turned to a new reason, and we saw that the quantity produced was not enough for us all, and consequently the emphasis of the older economists was naturally laid upon the increase of productive power. But now we have had it increased three or four hundred per cent., and perhaps a thousand per cent., and yet the problem stares us in the face as before. At a later period the emphasis was changed from production to distribution, yet for my part I am becoming more and more conscious that the real ground of difficulty does not lie in distribution. Where, then, is the real difficulty in the problem?

Let us take up the matter as we find it in our every-day life. Suppose that what we want is bread. We go out to the Western farms and we find the work of raising the wheat carried on scientifically. The greatest care is taken that there shall be economy in every direction until we pass the wheat over

to the consumer. There all that watchfulness ceases. We have a false notion if we think that because we can watch an ignorant and careless person in his production and keep him from wasting, we can do the same thing in his consumption. He is left to himself there, and in a great many cases nine-tenths of the whole product that we have so carefully carried is wasted. Go to any of our houses and see the part that is actually thrown away. I suppose it is no exaggeration to say that half of the food supply in any of our large cities is thrown away, and because that great care which has been taken in controlling the production of the article ceases entirely when it comes into the hands of the consumer. If that is the case, we shall not solve the difficulties that stand in our way until we make a study of this problem as it relates to the laboring classes when they act and live by themselves, being no longer under the care and guardianship of some more intelligent person, as when producing.

As we have reduced the waste of production, we have increased the waste of consumption, so that what we have gained on the one hand we have been losing right along on the other, by overlooking the fact that all these commodities which we have been so carefully producing pass over into the hands of persons who are in no wise competent to decide what to do. In the production of shoes every scrap is cared for so long as the productive process is going on, but as soon as they get into the hands of the consumer, the average man, the shoes soon become worthless, because, when he goes to a retail store to buy a shoe, he is prompted by the wrong motives, and obtains a shoe that is not fitted for what he wants,

and he has not the foresight to think of the fact and select the better article. If we go into any store we find that those articles that are in great demand are the very poorest and cheapest, which will only satisfy a demand for the present. The whole energy of the people is set in the direction of trying in the best possible way to produce shoes, and yet we have had poorer and poorer shoes put on the market for the last fifty years. Every article about them is poorer, so that, as a result, we have been losing on one hand what we have gained on the other. This seems to me the simplest answer to the question asked in the beginning of this discussion. People are looking upon the increase in productive power, and do not see why, with this increase, they should not have more to consume, but they are forgetting that these very things have been put more and more into the hands of persons less competent to care for them in consumption.

A hundred and fifty years ago apprentices and journeymen were living in the family, and care and forethought were exercised in each part of production and consumption. All supplies for the family were bought in large quantities, and the housewife was careful and prudent in their use. But as the journeymen have come to live by themselves, we have such small quantities of everything demanded to supply families that the cost of getting it is more, and persons come in to do the cooking who belong to a much lower class than formerly. Our servants come from European countries, perhaps where they have lived out of doors, and try to do our cooking.

What can we do to remedy this evil, if we recognize that the difficulty lies in this condition of affairs?

I think that right here we have an educational problem of the greatest importance. We need to give an education that will fit the people to do this thing that modern society has thrown into their hands. It is impossible to attempt in any way to exercise a supervision over them. We must educate them along these lines to care for themselves and see to it that these various economies are made in their domestic life.

All this has a vital connection with technical and industrial education. Technical education leads to care for what has been produced, and that is a principle which we have so far entirely overlooked, and it is something towards which the attention of economists as a class, and the public at large, must be more and more directed as time goes on. The welfare of the laboring classes as a whole depends upon their standard of life. How can it be raised? I have stated elsewhere a theory to which I would like to call your attention. If it is correct we have a key to the problem before us. What things are going to be in the standard of life of the people? They will be those things that give the greatest surplus of pleasure over the labor taken to produce them. Whatever gives this larger surplus of pleasure will form a part of the standard of life of the people. If bread gives a greater surplus, the people will be a bread-eating people. If in some way we can give to meat as great or nearly as great a surplus as bread, meat will become a part of the standard of life. How does this problem match into the one we have at hand? The articles of food that ought to be in the standard of life are not, because people do not know how to cook them. Our country is a country

of fine vegetables and fine fruits, and yet, because people do not know how to cook them, they are not used to anything like the extent that they should be. If you go about the country you will find that it is the few things that people know how to cook that form their standard of life; other things are not utilized. Here we have a key to our problem, and here, more than anywhere else, our practical endeavors can produce results, if we work at the matter systematically. Give an education along these lines that will have a direct influence upon every one who comes under the influence of a teacher. I do not mean to say that material results are the only ones we work for. We certainly want a great many higher things, but I contend that until we have given to every person in the community a high standard of material comfort, it is impossible to attain that further progress which we all desire. This is the beginning, and when we get so far, we have society lifted to a plane from which all can see for themselves what to study to further better their condition. But we must get them out of the rut into which they have fallen, and American society needs this kind of education more than any other.

What has been said about food applies as well and as plainly to clothing. Our people do not know how to mend their clothing. This means that they will use the cheapest garments they can find, to get along if possible without mending. For example, just take a simple thing like stockings. What do we find the average man doing? The problem of the average man is to get a stocking that will wear out so quickly that he does not need to have it mended, so that when it is defective in one part it will be defec-

tive in every part, and there is not much loss if he throws it away. In this way we have the whole industrial life changed from what it otherwise would be, because the demand compels us to produce the very cheapest garments.

So it is not by doing one great thing that we can make social progress. It is not production on a large scale to which our attention should be directed, but a thousand little things. Production touches a man only on one side. It is an educative force, but only at some one point; some one faculty is called into activity, but consumption touches him on every side, and what we have to do is to create in him habits of consumption that call out every part of his nature. That is the place where we can get at him, and it is that kind of education that will insure his development, by creating in him a demand for everything that is better and nobler than he has at present, and getting him into the habit of doing things that are essential to his further development.

I wish to call attention to just one thing more in closing. Why is it that in the Old World, where we have the great army system on the one hand, and, on the other hand, the industrial life with its great productive forces, the army officer has had so much greater influence than the employer in elevating the people? The development that is going on in Europe results from army life. Take Italy, for example, and see what has been done by her large standing army. Why is it that that thing more than anything else has remodeled the whole Italian life? It is because army discipline makes men careful about everything they do. Their whole life from the time they start in the army until they leave it is a system of incul-

cating regular habits. They are touched on every side by the influence of the officers, who of course have a special purpose in mind which perhaps is not economic, but it does have an economic effect. When a man leaves the army and goes home, he has acquired a new way of living, and what he has acquired in the army he applies everywhere, and it becomes a question which every employer asks,—Have you served in the army? because that, more than anything else, tells whether he is a man of regular habits or not.

In saying this I do not have any thought—and I do not think you will suppose that I have—that we should have an army system to bring about this result. We ought to bring it about in a better way. The teacher in America must do that which the army officer has done with such great success in Europe. It will only be when the teacher touches the pupil on every side that he will do the work that the army does. As soon as our school life takes hold of the pupils in that thorough, systematic way in which the army officer takes hold of the new recruit, then and only then shall we have that educational power and development for which we all hope.

Professor Folwell: I am in hearty sympathy with Professor Patten in regard to the importance of consumption in economics. But something must be done for the school-boy, and I am doubtful whether the school can do all that must be done for him. We are greatly in danger of over-estimating the importance of mere schooling in education, and the results which can be produced from it. We ought to make our view wider, and look to other means and facilities for education in addition to the school. We do

not want to confine ourselves to any one or two or three means, but to use all means. I have a suggestion to make from my experience as Park Commissioner. In the city of Minneapolis we have a system of parks which is very promising and is already attractive. In the summer we establish a system of bathing for boys, and in the winter we make arrangements for the boys to skate, and it gives occasion for an amount of happiness which it is very hard to estimate, and also affords a kind of education which I regard as of the very highest value. If this is put into the school and made a part of the school life, you lose the best part of it. Would it not be well in many cities, in connection with your park system, to make arrangements for games and sports of great variety, which shall not have the appearance of being a part of the school or pertaining in any way to it? Have a place for foot-ball and base-ball; have prizes offered by the city. Always encourage all kinds of games of skill. My idea is that alongside of schools, in connection with our park system, we can make arrangements for games of great variety, and encourage them and give them a dignity by popular support.

Mr. Brooks: I am in hearty agreement with Professor Patten's ideas, and I want to tell a simple little story. I happen to be interested in a cooking school in Boston, to which fifty women belong. An expert cook, with all the new tricks of the science of cooking, is the teacher. A young girl belonging to an Irish family went through this school. Her father for years had drank a great deal, spending his time and money, evenings, in the saloon. This girl learned all the new tricks of cooking, and then, one week

from the time that she put these things on the table, her father said to her one night, "Mary, if you will give me as good things as that to eat, I will promise you not to go to the saloon at night," and he kept his promise. He has got into his life a new want, which reacts upon and lessens the old one.

Professor Newcomb: I have been deeply impressed with the value of the suggestions offered, and I think not enough attention has been paid in economic philosophy to the economizing of resources, especially in this country where the wealth of production is so great. We could not have had a more valuable discussion of this particular point than in this calling of attention to the economy of consumption that may be produced by sharpening the perception of buyers and consumers to the relative values of the things they use. Besides that, however, I think that the technical education, the trade education, the work education, is of quite as much importance in the line of effective production, so that I would not have that eliminated by any means. I think we must insist that it is of the greatest importance. What we are told in regard to the efficiency of American labor in the use of machinery bears directly upon this point, and as a psychologist I feel perfectly free always to testify to my belief in the essential value for business of all kinds, and the essential importance in education, of these forms of work education, which tend to enrich the concept by promoting more precise and varied intuitions. A teacher in a school for manual training told me that he could notice a distinct culture in the transition from wood-working to metal-working; that the shading of judgment and discrimination required in tempering iron has a per-

ceptible influence upon the capability of the student to make fine discriminations. I think that in all directions we need to teach men to distinguish between things that differ, whether it be in the private economies of their own life—to distinguish the kind of leather that is best to put into shoes—or in the wider field of social life and action.

Professor Felix Adler: I wish to say a word about the effect of industrial education upon general education. During an experience of twelve years in the application of manual training in the teaching of children between six and fourteen years of age, I have observed that manual training in the ordinary school is the means of saving those children who are plainly and obviously deficient in what may be called literary quality. There are many children who are very slow in reading, in arithmetic, and in history, and it has been my observation that these children, especially numerous among the poorer classes, are at once stimulated intellectually by the opportunities of the school-workshop. It has been my invariable experience that children who are slow in their progress in reading and history and mathematics, are very quick in natural history and in drawing and in the workshop. Especially has the conjunction of a talent for natural history and for manual training frequently impressed itself upon me. The effect has been to stimulate these children, not only in manual training and in natural history, but, awakening their self-confidence and self-respect, to stimulate them generally. Those boys who, in an ordinary public school, would be set down as dunces because they make no progress, and who would begin to consider themselves dunces after a while, find themselves

facile princeps in the shop and in natural history, and gain the respect of others and take a new start. The best work in modeling and manual training in the school of which I have charge has been done by such pupils. Surely, therefore, this is an argument in favor of introducing manual training from the point of view of general education. If manual training can promote the intellectual training of a very large number of children defective on the intellectual side, that is a sufficient reason why it should be introduced.

Another result of my observation has been that the school-workshop is a means of strengthening the mathematics, the drawing and the elementary physics teaching. Although the main object, as the president has said, should be to educate the eye and the hand, nevertheless this education should not be unassociated with the other studies of the curriculum. The object should be to connect the manual training with the work of the class-room, and this can be accomplished by close connection between the work of the shop and the drawing, mathematics, elementary physics, etc. The pupils are asked to make their own physical apparatus, and geometrical figures are of course constantly brought before them, and many opportunities are offered for making their space perceptions more definite and clear. Another advantage in such a school brings me to what Professor Patten has said as to the function of the teacher taking the place of the military officer. It is very difficult for the teacher in the ordinary school-room to discharge that function, but the teacher in the shop can do it. The pupils must present themselves before him before they go to work. He inspects their clothing and sees

that they are neat, that they are neat in their work, that they put away their tools and keep them properly; he gives that personal supervision to the habits of his little workmen which should be given, but which the other teacher cannot give.

In all respects I can say that we have found after twelve years of observation that the regular work of the school has been strengthened by the introduction of manual training, and especially the English work and the compositions. The great difficulty lies in controlling the expression of the pupil's thought, of knowing what is in the pupil's mind. The teacher must know this in order to be able to control the pupil's thought. By introducing shop teaching and requiring the pupil to describe the operations which he has performed in the shop, and to describe the work in the factories he visits, the master of the shop is enabled to know approximately the content of the pupil's mind and to control his manner of expression.

I wish to say one word in regard to the moral value of manual training. I think that it is great, not only because it encourages respect for labor, but because it accustoms the pupil to a respect for squareness in things, which is not without relation to squareness in life, and it also cultivates a feeling of genuine respect for the master, which I think is a very important point. In the class-room the teacher confronts the pupil as a purveyor of knowledge which the pupil has not sought of his own accord. In the industrial school, the pupil being engaged upon a kind of work in which he is interested, discovers that the teacher is his superior in knowledge. He comes to him of his own accord to get informa-

tion, and he learns cheerfully and trustfully to look up to his teacher and to reverence him. In other words, the feeling of real reverence, grounded upon felt and acknowledged superiority, is inculcated. I am quite sure that coöperation will never succeed unless we have instilled into the working class the willingness to be guided by more intelligent minds. If by means of the school we could inculcate this habit of reverential regard for the real master, there would be more hope than there now seems to be of the success of coöperation as a means of elevating the working class. I am interested in pointing out the relation of manual labor to the problem of labor. I think the school, by inculcating reverence for the master-mind, will help in the solution of the labor problem. We often hear the mobility of labor spoken of as a safeguard. This mobility of labor implies an immoral situation. The laborer is expected to go from place to place, to shift himself from one locality to another, as if he were indeed a mere article. But if in the United States and elsewhere it is necessary to build up local attachment—for the safety of our national development depends upon the strength of local attachments and home feelings—how dare we teach the mobility of labor as a safeguard. In the possibility of coöperation lies the hope that this mobility of labor need not be resorted to. If the laborers can succeed in building up coöperative experiments, they can stay in the place to which they are bound by numerous ties, and thus a stronger interest will be awakened in their surroundings and in those about them than could be the case if their surroundings were constantly changing.